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TRUE LOVE

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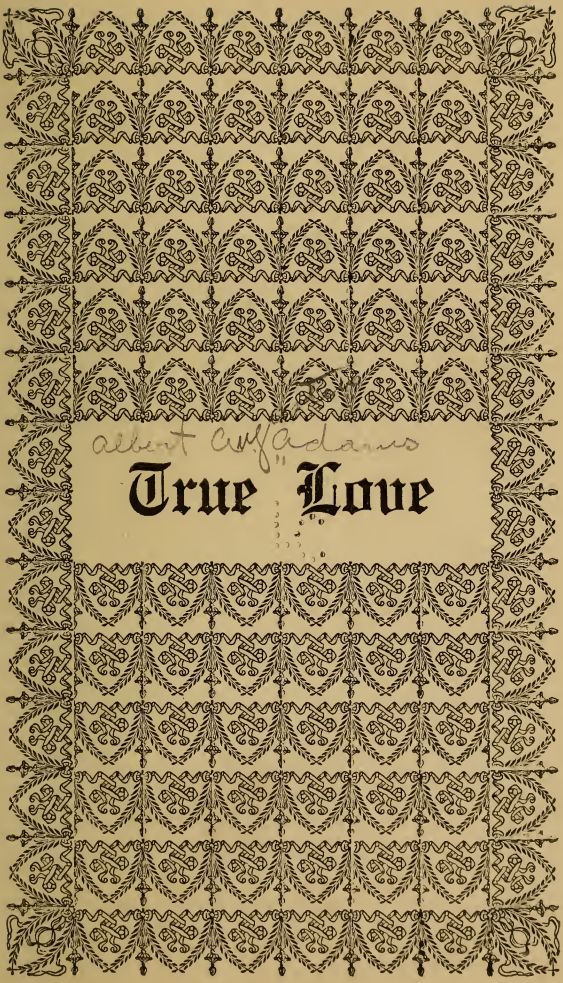
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CHAPTER I.

TRUE LOVE.

IF we could grasp the full meaning of the title "True Love" it would be possible for us to move mountains and walk on the water with strength and faith. Our short sightedness through the lack of true love is the maincause of our misery and deprivation; thus God gave His son that all, or whomsoever will, might receive life eternal, and Christ gave his life in fulfillment of the same. This is true love, a perfect God, a perfect son, a perfect love, a love for all things good, all life and all creation. Man has not attained perfection (all admit), so have

not attained true love, or love in its full sense. The factors "love" and "hatred" seem inate with us all from infancy. Example:—If the mother loves her child, the child in return will love the mother. Though quite often the lack of love on the part of the mother leads to a disregard for the child, so the child in return has no regard for parent. Love is exercised to some extent, but seldem in a full sense, while hatred is exercised seemingly at times in its full sense. What could be more hateful than the cause of death or misery in any sense, not only in human life, but in animal and vegetable, animate and inanimate. Love is paramount to evil, yet not exercised to so great an extent, leaving a lasting stain that must be removed. We cannot worship God and Mammon. Love does not pertain to nothing but good, for many love the things of this world, or in greed would seek wealth and fast living instead of the things of God.

[Quotation by Ella Wheeler Wilcox.]

"You never can tell when you send word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind."

In many cases the present condition of affairs and means force us to strive vigorously and greedily for a mere sustenance without respect as to how or where we obtain the all-mighty

dollar. True love does not consist of these elements, untrue love does. There seems to be no way provided whereby a man can be wholly just today. He seeks a proviso which means buy and sell, exchange or trade with the idea of gain. This is so developed in one that the other has to take advantage or quit, which means deprivation. Man must not be prejudice, or always take after things which look good and seem right, but must seek the right and do good works. Then true love will develope and the right will come into view more and more. It is only through prejudicy and the lack of true love and earnest work that with-holds the perfect day and act—there are none just; no, not one. Many things look good and seem right which were brought of Satin. Such things prove as the green apple to the child—it makes distress. Many love their own surroundings, as their children, their near surroundings. They would sacrifice much for them, while their

fellowman and distant neighbor they love not. True love is a love for all, a feeling for all, as Christ loved all, since He spoke to Jerusalem, saying: "How oft' would I have gathered thee under my wings." Making distinction in the untrue way is oft' times man's greatest fault. He who comes on earth with pomp and wealth is given an earthly crown. He who comes meekly and without is oft' times ignored and held without. Christ said: "Love thy neighbor as thyself and pray for thy enemies." If he came on earth today teaching of the father, only those of a likeness to a certain extent in quality, would accept his teachings, as did the apostles. They had an ear to hear, an eye to see; those were the true lovers.

If wrapped in the things of this world, that is, the evil things, money making, etc., then the whole trend of the mind of the person bends that way and does not possess true love. With the person who possesses true love walks the ever presence of God, and he

strives to find a source wherein he can make an honest living or sustenance for himself and family, earnestly praying for the end of this political and financial scheme. Not that we should critisize the government, but like all human efforts, it is lacking, as the human is lacking, and we would replace it only with a perfect leader; not with form and much of tape, but true love and perfect harmony.

Many believe that we are to be resurrected as we are, (in the flesh—as we are now); others that we will become spiritual; others that we sleep, and others that when death takes place we are instantaneously changed to spiritual beings with divine nature, and many believe, they believe, they don't know what. There are many among all these believers who think—I know whereof I speak; I am instructed of God. Many imagine their work inspired; they all know whereof they speak. When one of this kind makes a statement, that settles it, you

may as well go on, because it is all settled with him. *The Jews knew whereof they spoke and rejected Christ.* Many of the young men brought up by kindly parents, given a schooling at a country school or city, be it at either, studies law, and perhaps latin, goes to some academy or theological school and is taught what he should believe in a routine way according to doctrine—knowing little of the wants and needs of the people, realizing little of the suffering and thirst of Christ, they start out to teach people what they must do to be saved; making a great deal of preamble and a good many duties to be performed before one could become termed a christian in their sense. Does common sense tell the well disciplined, hard working, honest man that after a day's work he must go and listen to such a person tell him what he must do, after which he may enter into a multitude of different creeds or churches and have it contradicted. The person who has been

raised without this flowery and well out-laid way with a great deal of strife and hardship cannot content himself to listen to these, or such instructors. Then again there are those who start meekly and earnestly, striving to make the people better. They toil for their own by the sweat of the brow and implore people to forsake their filth and receive that which is clean.

Whether of the ministry or not, the man of a true loving spirit proves a great benefactor some place, some how or some time; his work and words go forth not for nothing, but return a great blessing. We would not say aught against the nominal church except to replace them or fill their place with a true lover, Jesus Christ. Many quote this passage: *"Let your light so shine that others may see your good works and glorify the father in heaven."* Place it not under a bushel; in other words, be a true-hearted true lover. True love will clean the chimney, the light will go forth and pierce

the darkness and the way will appear. Many get the wrong impression about the light. Much profession, loud talking, shouting and long prayers will not necessarily make your light shine. Neither will the reverse, quietude and quoting things very quietly and smoothly, with folded hands and a long face. A fountain filled with impurity and filth cannot send forth pure water. We must, therefore, empty our hearts and minds of the impure and untrue, and fill them with the pure and true that good may proceedeth out of us. True love epitomizes the whole of the former suggestions.

If one be a true, loving, kind-hearted person, does it substantiate the fact that most of the people will love and cherish him? No, not necessarily at once, for often he has a hard and steep road, yet a joyous one. Many speak of Christ as the shepherd and those followers or believers as belonging to the fold. The teachings of Christ seem more plain and direct than most

of those of the old testament. Many try to explain Satin in the garden, but where it says, "*He shall go on his belly and eat earth all the days of his life,*" they begin to guess at it, and most people skim over it. How ridiculous to eat earth and go on one's belly all through life. Some state it a fallen angel transformed to a serpent through which he spoke to Adam and Eve. A serpent, yes; or the likness of man with horns and tail, yes; or any other familiar idea, yes. Maybe neither, perhaps a spirit. Why not be honest, and say you do not know. It means to me, whatever it is, evil, sinful, disgraceful and distasteful. Keep your head above accepting anything of a serpent, or in other words, one who is sneaking and holds forth nothing but misery and death. The bible states that the whale swallowed Jonah, who remained in the whale's belly three days and three nights. So also does Christ speak: "*As Jonas was three days and three nights in the whale's belly, so shall the son of man*

be three days and three nights in the heart of the earth." This statement of Jonas and the whale seems typical of the burial and resurrection of Jesus Christ.

We know that we now exist and live, having an opportunity to do good or evil. We know the statement about the beginning of the creation of of man and woman must be true since we are here. God made man in his own image, male and female. We also have light and darkness, cold and heat, also the sun, moon and stars, plants and animals; we all receive the benefit of these and exercise dominion over the fish of the sea and the animals of the field. These things we know are true. The rain is for all, the just and the unjust. Many look upon the ministry and theologians and so-called scientific men, master minds and all leaders of the nominal church as the means of evangelizing the world. Many think because of much pomp and influence they cut much figure. Re-

member the leaders among the Jews, the most learned and worldly-wise rejected Christ. It was Christ before Pilot. Christ came in a meek way and taught in a way unknown to the leading Jews. Not the great amount of study alone will give an ear to hear and an eye to see, but also a true love or the exercise of true love and much patient work and endurance. Not that which goes into the mouth that defileth man, but that which proceedeth from the mouth, since that from the mouth speaks the meaning of the heart. It was the writers of the law and the Pharisees that Christ upbraded for teaching the doctrine of man instead of God. We would not speak against anyone in or out of the nominal church whom is sincerely trying to become better morally, or is trying to teach the doctrine of Jesus Christ. These things may be permitted to enlighten the people to some extent, a thing we all need. We would simply replace or refill these places of short-comings with

a true love, a true teacher, a perfect teacher.

Man sayeth, "I did not know, I did not understand, how could I do different?" and many like excuses. That is why we make many mistakes and blindly lead the blind. Because we do not know does not excuse us from suffering the bad effects of sin, or our children either, for their teeth are set on edge from the bad effects of our parental actions. Men become depraved and abased first and then take to rash acts, selfishness and narrow-mindedness which lead to the minor offenses, as petty stealing, misrepresenting, wrong impression, hypocrisy and so-called white lying and legal profits. It is all right as long as legal, so they say, but finally they admit a great many things that have a downward tendency. This finally leads to such a depraved condition that criminality works its way in, and when criminal, they have a general disregard for all things good and no reverence for God or Son.

Some say man becomes drunken and then has no regard for family, or God. I say, the man who takes to dissipation has little regard for family, or God.

True love alone will overcome all bad doings. One whom learns to love all things that hath life, soon discards dishonesty and misrepresentation, thus he is open to receive the truth and the light shines more and more as he discards the bad and learns to love his fellow-man. If each individual would take it upon himself to become a lover of good, then the bad would be wanting. Many teach that certain things and duties are required of the person other than attention and seeking. They want you to come into their flock, be baptized and pledge yourself before you look into matters for yourself; then after wearing their specks for a while things look their way to you, the result would be very much the same as which one you would enter on account of a little prejudicy for other forms, perhaps. How easy one can be taught

from infancy with few exceptions to believe many things whether true or not. Many churches and people make the boast of righteously directing children and when through with them they are, as it might be, fitted to step out into the world and make a success in some line. Generally a business line, thus their time is taken up largely in business intrigue, and they have no time to exercise their brains in any other direction except money making and legally taking advantage wherever the occasion permits. Learn to love and your heart will find but little interest in many of the features of your business. You will find a load bearing on your mind, as no doubt many do. We say to our boys, don't use wine and tobacco! Yet we are merchants, don't take advantage, yet we drive a hard bargain. Be honest in all your dealings, my boy, or child, and the boy looks about for examples, and he finds them. Some of them in the church, some out, some singing hymns in the

choir. On the other hand, if the boy can be taught to love humanity and his surroundings then he does not become so piggish and selfish. He may enter business, it matters not what line he goes at, he has a conscience and a love that is paramount, a feeling that prompts much good action, a sympathy for others, and he does not care to take advantage to so great an extent as one without these good qualities.

Many of us worry and stew about our future; how we are raised, how we die, where we die, where we go to, etc. Does worry and stew help us gain light on this subject? Many say, yes, and claim the key note to the whole problem. The great trouble is that their tuning forks are discordant. Some siate that we shall be raised spiritual beings and be partakers of divine nature, i. e., part of us, that part which go according to their side. Some, that upon becoming repentant and baptized and accepting their terms of salvation, you thereby become partly spiritual

and partake of the divine. Others, that we will become spiritual when we die, and others that we are to be raised human, and so many beliefs, too numerous to mention. Many think they are the bride of Christ, also many that they are or will be a special flock. Some speak of a thousand years' reign with Christ, and some think that he now reigns, also some that he has reigned. Whom is it that chooses and rewards? Can we place or grade ourselves for him? Why not be honest and say we will strive for the best, and God will place us, or raise us, or change us to his own choice, for he is the kingdom, the power, and the glory forever: for your righteousness must exceed that of the Scribes and Pharisees or else you shall in no wise enter the kingdom of God.

Should anyone try to give the impression that it is wholly essential to be baptized either by sprinkling or dipping beneath tne water, just because they go back and find that many

came out from the city and wilderness and were baptized by the one called John the Baptist, and because about the same time, one Jesus Christ came and was baptized and said it becometh us to fulfill all righteousness. John said: "*Why flee from the wrath to come, bring forth, therefore, meat and fruits for repentance; I baptize you with water unto repentance, but he that cometh after shall baptize you with the Holy Ghost and with fire.*" It seems to me, being immersed or baptized in water would mean forshadowing our consecration, or an act, or action to take place some time. Not a pledge or a vow, but rather a resolve to try and lay aside those things unbecoming, sinful, and partake of those taught of Christ. We might term it putting on a new coat or robe, or laying aside the things of this world, i. e., the sinful and discordant things. This would be baptism unto repentance. It might mean more to some, and it might forshadow their burial, resurrection

(ascension) as it did in Christ's baptism, for surely he was not baptized unto repentance or for the remission of sins.

Some speak mentioning the Father, the Son and the Holy Ghost, and some speak of that time when Christ said that God would send the comforter. These statements seem to confuse some. They wonder what the Holy Ghost is and what Christ meant by the comforter, etc. So they become bewildered, but these statements mean to me the power of God (Spirit of truth) which was imparted to Christ, for he said: *"The Father and I are one."* If not God's power, what is it?

The Pharisees' and Sadducees' soldiers came and each wanted to know what were the requirements. John bade them come repentant with a true loving spirit (fruits and meat for repentance) Christ instructed his disciples after his resurrection (ascension) to go and teach all nations the gospel as he had taught them, baptizing them in the name of the Father, and of the

Son and of the Holy Ghost. The disciples were men, not only acquainted with Christ, but of similar kind, forbearing dispositions. There was nothing compulsory about their baptism. It was used as a starting point, or as an outward showing of the man's consecration, as an inducement, in other words; they went teaching it—not compelling it. *"God gave his only Son that whomsoever believeth on him shall not perish."* It did not give any particular day for accepting Christ except—NOW is the accepted time. It is a matter of your own choice. He did not exclude anyone, or point out any particular one except Christ; whomsoever will may come. Simply get your heart right, bring forth something to show, (fruits, meat for repentance).

Many set themselves up, or rather try to impress the people that they are of a special class, selected of God and chosen of Christ to teach the Gospel, and they also pretend to be partakers of divinity. Thus, enabling

them to lead and teach people. Look out for pretenders. Then there are no doubt those whom are sincere in that they teach and try to make the people better, but being sincere and teaching what you believe does not necessarily prove it to be the truth. One must be a true lover, then your sincerity will go a greater depth and the spirit of truth will reveal many things that before were unseen.

Many are very particular about figures, stating figures do not lie. They trace the bible chronology from Adam and Eve in the garden up to Christ, and from Christ to the present day, and from today over to the last chapters of revelations. Many of them vary a great deal in their figures, some come very close to the same dates, others take science and geological figures and pronounce the beginning far previous to our bible students—and the end, Oh, my! There have been numerous predictions about the end. The world has come to an end

all ready, many times, according to some. Now if we are right minded, our hearts are right, our lights trimmed and burning, are we not ready when the end does come? If it be today or tomorrow, and is it not a good lesson that the beginning teaches us, whether six thousand years have passed or twenty thousand, since by Abraham and his seed shall all of the families of the earth be blessed. God did not give his people something so hard to understand and indefinite that they could not become christian or God-fearing people, but man hath perverted God's teachings, and many have tried to make the gospel out as containing a great amount of red tape whereby to be saved we must bow and scrape to them first, and God second. Christ said *"He that tries to enter into the sheep fold other than by the door is a theif and a robber."* Christ is the door and shepherd and his sheep know his voice, and he his sheep, and they shall have access and go in and out and find

good pasture. When Christ's disciples came to him on Mount of Olives they questioned him about the end and were desirous of some signs whereby to distinguish a second coming, and he answered them saying, *"No man knoweth the exact day and hour. No, not even the angels of heaven. God alone. knoweth."* Then he spoke of the suddenness of the flood, when up to the day Noah entered the ark they knew not. They were eating and drinking, marrying and intermarrying, having what they thought a good time, going to and fro with all independence up to the day Noah entered the ark; so he spoke saying, "When you see these things the abomination of desolation spoken, and such things, shall ye know the time is near at hand. God will reveal to his faithful servant, meet in due season or let him know what is for him in due time."

Many seem under the impression that it is simply the amount of hard study and much schooling and training

in a set direction. Not so all together, but the amount of heart action along with our study and works and earnest desire, we must be in harmony, a true lover of our Lord—Jesus Christ. Many make false or bad statements in various ways about the birth of Christ, criticising his parentage, also about other things, the miracles, Jonah and the whale, etc., etc.

Since we believe in God, we believe he can give life and sustain life, it was a matter of his own choice. Man cannot order his own creation. Not many need criticise those things they do not understand about Jesus Christ, because man does not even understand his own creation and survivance, let alone that of Christ's. Paul said, speaking of the old, "The law which was, maketh high priests who have infirmities and offer up daily sacrifices, first for their own sins and then for the sins of the people, but the word of the oath which was since the law, maketh the son whom is consecrated forever more." Christ

came to his own first and they received him not, but whomsoever did receive him and believed, to them gave he the power to become sons of God. It did not say that he elected them to sons of God, but he gave them the power to become so if they so desired through faith and works, or through continued good work could they become so. Through Christ only would it be possible to become sons of God. Do we get something for nothing? Could a person attain to any great height or moral standing or any other good line without an effort?

Christ was delivered for our offenses and raised again for our justification, as by Adam's transgression sin and death came into the world, so by Christ and his righteousness being perfect, shall grace abound much more and forever to those who obey and love him or accept him and his teachings, but what about those whom believe him not, love him not and do wickedness? They must be serving in an opposite direc-

tion from good; they must be worshiping other than God and their works will be of no avail when counted for good. They worship the idol, the sun, the moon, mammon, sticks and stones and bones of the dead. How about this class at death, will they be ushered into heaven? Would they be allowed such a glory as to be made spiritual as was Christ? Would they be crowned in that way for their bad actions? No, flesh and blood shall not enter—nothing corruptable; common sense tells us that, as well as the bible. John said, "Christ will gather his wheat into the garner and separate the good from the bad, and the bad would be burned with unquenchable fire, or in other words be destroyed, disolved or consumed. If destroyed of God, would it not be as by unquenchable fire, since no power could stay his hand, or check or alter his course, would not the destruction be forever and ever as far as this life or dispensation was concerned; and in referring to a dispensation at the end

of which might be death from which there is no resurrection. But the good, the righteous, how about them? God said, "*There are none just,*" i. e., not wholly good or righteous. He did not say that no one did any good, or that good actions on the part of some did not take place. Christ said, "*A little leven leveneth the whole loaf.*" Now, let us not usher ourselves into heaven in a hurry or before God counts us worthy, or we are apt to fall short of the blessing on the grounds that we are not worthy and find not grace in his sight. For we must prove ourselves worthy of acceptance through a continuance of faith along with works and hope. Then it looks as though it is a matter of our work and continuance in good action for which Christ rewards according to his own judgment which is a righteous judgment, where we are to go or be placed, in what state or position, whether conscious or asleep or without a conscious existence; whether worthy of heaven and

spiritual natures is a matter of his own directionship which power is his. He is on the right hand of God. Some appear to know right where and in what state they are to be placed, but Christ and God alone know, as far as we know, but if ye do well, will it not be accepted also? He said you should love God with all your heart, mind and soul, or i. e., a true love, a full love, which we will never be able to render until we have fully or wholly consecrated our lives to him. Not like many have taught, not knowing what to do with a heathen, wild man who knows not of Christ, who has been taught a different one to worship from childhood up, the molten calf, the image, the moon, the sun and stars, Mohammed, etc., so they (some) condemn him to everlasting torment, (bearing in mind the continual torment forever and ever) making no concessions for the poor being at all. Not even extending the mercy of God, let alone man. This you would not do,

neither would God. It looks as though God had made a proviso for all of these whom he chose for the weak and faltering, for the babe and others through Christ Jesus, the only mediator between man and God. They will be brought or taught or trained in that which is good and true of Christ who will come and take charge of all things and subdue all things and bring them under his feet, then will they be brought to a knowledge of the truth. At resurrection or awakening, or being brought to conscience existence they may have a much better chance as being under a direct, correct and righteous directionship, or it may be given him more things innate, being brought anew, and where others cannot interfere with his right action. Either the past will be the case or you would crown and reward them for their action by making them spiritual, or make them spiritual and torment them all forever and ever, but as we are now, fire would destroy quickly and

our feelings would be naught after being destroyed. What kind of an idea have we got, anyhow, of spirituality? It surely cannot be of flesh and blood, because Christ became a spiritual being, angels must be spiritual. Christ said, speaking of the resurrection, "He that is accounted worthy of that world shall be equal to the angels and shall be called the children of God, they shall know no death, they have life eternal." So they must be spiritual. Again he said, "God is a God of the living, speaking of Moses when he spoke of God as the God of Abraham, Isaac and Jacob." And those who are not worthy, what of them? All will not be worthy of that resurrection of which he spoke, or all would be equal to angels, and being spiritual, of no death. It was said of the reaper: "He would burn the chaff with unquenchable fire," i. e., a fire not quenched until it had served its purpose or destroyed—speaking of fire, merely meaning destruction or death. Now

if he causes or pronounces death as the penalty for sin, and we have all sinned, so in Christ shall all be made alive or to live again. Paul explains clearly, saying, "As in Adam all die, so in Christ shall all be brought to life, or if through Adam sin abound how much more shall grace abound in Christ."

I think a great many make a mistake or give a wrong impresssion about where the bible speaks, using the terms, "Hell, fire, brimstone, and also the bottomless pit and everlasting torment." They seem of the idea that God, this God to whom they attribute so much love and justice as holding in a conscience existence, or partly so, those whom he judges as not worthy, or those who go to "Hell and torture," or keeps them in an everlasting suffering and torment. No doubt if you read scripture with such an impression or opinion of God's judging, you will find scripture to back your views, but look again where it says the last enemy to be desroyed is death, and also in

the last book where it says all tears shall pass, there will be no more sorrow, pain nor death, for the former things would have passed away. I have no doubt, but the destruction of Sodom and Gomora will be present in the minds of the people forever and ever, and the smoke will arise in the minds of those present at that time upon their resurrection and stay in everlasting remembrance of their destruction. One, upon being asked, "Whom retains and sustains life?" will answer almost without giving thought, "God." Then if asked, "If a loving God sustains and retains life in such as are disobedient in an everlasting torment?" in the view they have of the word "torment," they stutter out an answer, showing doubt.

The bible does not necessarily say that all of those who are brought to life shall have eternal life, or be destined to the bottomless pit which means death forever, or forever dead, destroyed, of no conscience or life.

We would not do this. Christ surely means that all whom die, ignorant of Him, the infant, feeble-minded, disheartened, or those who have been taught contrary to his teachings, those born weak in mind as well as body, and have been easily led astray, according to his own judgment shall be brought under his own directionship and taught the truth. Either this, or you would have a vast number destroyed, never to have an opportunity. This would be an injustice to those who have not been brought to a knowledge of Christ, so it is his choice of what state, condition, or position you will be placed, not yours or mine.

There seems a double meaning to many bible statements, if one would take it so, yet the meaning is one way. Fear not Satin, but rather God, who is able to destroy both body and soul, destroy—meaning do away with. If you cleave to Christ, Satan has no power over you, and therein do you assist in binding him, or in binding up

sin, the enemy and adversary. You do not mean to be afraid of God's acquaintance, but rather to fear to do wrong. If you were my son, and I were to say to you: "John, if you eat one of those apples of the tree in our garden I will put you into a pit, or fire and keep you there in an everlasting suffering existence." Do you think you would credit my statement or believe me? Surely if you did actually believe I would carry out my intentions, you would not eat the apple. No, God said, "They (Adam and Eve) would die," and from all statements that is what they did. Since the bible says: "He lived nine hundred and thirty years." If he did not die at that age it would have given his age as farther on.

CHAPTER II.

TRUE LOVE.

When Christ spoke in parables he thanked God that he had made the truth known to the meek and lowly, or babes, as he termed it, instead of the wise and prudent, i. e., speaking of those whom were worldly-wise and prudent. John spake of Christ, saying, "He will come with clouds and every eye shall see him, even those who pierced him, and all kindred of the earth shall wail because of him." Has anything of this kind yet taken place, and if every eye shall see him or his workings and proceedings, then it must be that they are to be brought forth, as is stated in revelations—"The sea shall deliver its dead, and they shall come forth from their graves and

be judged each according to their deeds?" Many look forward to the time thinking that they might behold him at his coming in the form of man or image surrounded by many clouds, and various ideas exist as regards to how he will appear, while Christ said to his chosen, "I am with you always, even unto the end, where two or more are gathered in my name I am in your midst." Whom sayeth he is not present? Can you not realize his presence if you desire his presence at heart? Can you not find it? He said, "Come unto me all ye that labor and are heavy laden and I will give you rest, my yoke is easy and my burden light."

Many of us picture heaven, often you will hear a discourse on heaven by someone, of course, quoting scripture in regard to this subject they make divisions with imaginary drawings, lines or a large wall, picturing heaven as above and hell as below. Yes, we find many different ideas about heaven

and hell and most of them are guessed at. Some, perhaps, have a vague idea of heaven, but being human it must be a very vague idea and certainly will be beyond our expectations when we do learn more of the true meaning of the words "Heaven" and "Heavenly." There will be a time when all will know his presence, and many will take council of him. "Forbid them not to come unto me, for of such is the kingdom of heaven," said he, speaking of the innocent childhood, of innocence and purity. Men fear God and love God. They should fear to do wrong and love to do good, i. e., to fear and to love him. Love driveth away cowardice—the fear of man. A coward cannot love God in a full sense, for love driveth away such fear. Would we crucify Christ anew? Yes, by non-acceptance or by not doing or acting as he would have us. Our actions reveal to what extent we are christians or how far we believe in Christ. It may not reveal it to you or to me at once, but Christ knows his

own sheep and they readily discern their shepherd's voice. Many people when they make up their mind to change their ways for the better get in a great hurry all at once. Someone shouts out at the church meeting, or elsewhere, "Come forward! Come forward and be saved before it is everlastingly too late," and up the person jumps and goes forward to the altar and kneels down in prayer while someone moans or groans in their ear. Some shout, some jump and throw themselves about without going about the matter in a thoughtful manner. They, like some fish, gobble the first bate that comes their way without once thinking of how or whom, without any reference to the bible which tells how Christ would have them enter the fold, but ever ready to grab at anything that looks easy. Many claim to back trace history and bible chronology, and find therein; (from the new testament) by following the apostles of Christ and their teachings, and also

claim to take up (a continuation of that commission after going back perhaps sixteen or eighteen hundred years to find out these things) (this claim they might all go back and find), and teach the same teachings where or when the apostles left off, and in their own light prove it satisfactory to their own minds, but the trouble arises how to prove it to the others whom, of course, have a special commission of their own found in like manner, or it may be different. Some going back into prophecy, perhaps, and finding where it points to them individually. It was too bad that it did not come right out and state in plain words that thou (assumed term or name) aside from those who were his personal acquaintances or followers are commissioned to deliver my message and save the people from their sins, or intercede for them and deliver them over to the father.

This is too much of a good thing. Like some say, if you believe and have faith you may be healed of various

ailments. First you must believe them and of their power as being divinely commissioned. This belief, like many others, to my notion, is entertained by people whom either want to gain for themselves in this day, and by people whom will believe almost anything that comes from a much learned class, as they state "because they would go back and find it for them," and, of course, after devoting much time and study and figuring they would concoct a belief for many to believe, and so they claim to perform miracles and do many things in the name of the Lord, and many believe them. I think that even in this day there are many who could go back and find a ground (their own grounding) and point out to many where it is in the bible, i. e., start a new church, form a new idea and have many followers. Just because he was a D. D. or a very learned historian or theologist.

Nearly all whom are believers in the bible statements acknowledge that

the first person (Adam) transgressed, and on account of his trangression, was sent forth from the garden and death was the consequence of sin as aforesaid by God. They also believe that their sins were or are visited upon the children from their time down, and from what we read nearly all of whom believe—believe God's promises to Abraham and the different sacrifices and teachings as pointing to a deliverer, a restorer and a true sacrifice, a perfect sacrifice and a complete sacrifice; being perfect was being able to render a full and complete sacrifice, a full and complete atonement for all.

Now if sin followed and marked the path of all, and stained their hands and conscience, when called to death, would it not cut short the atonement and sacrifice to state it not sufficient to restore all to life and restore their fallen conditions to a perfect state? Quoted Paul, "Since through Adam sin entered the world how much more shall grace abound through Christ?"

It was with his blood ye are bought with a price, a full price back to life from the grave. Now if many of the different creeds and forms, or people whom wish to convey to many the idea that they must accept this, that and the other form according to their idea as regard to a belief of theirs, they must ignore good common sense, as well as many plain statements in the bible. Although many of their teachings are good and would help many to better.

If some take a single verse or statement as that of the fruit that Adam did eat and pronounce it an actual literal fruit with seed, core and pealing which our parents did take and eat, then they must also say that the tree of life meant what? What kind of a tree? Also the tree of knowledge, of good and evil? If some take such statements and make different statements, then others surely have a right to take other statements and accept and conform their life to Christ, or as

near so as they can. Out of the ground God caused to grow all the trees that were pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

It seems He, God, spoke to Adam saying of the trees of the garden, "Ye may eat except of the tree in the midst of the garden. Ye shall not eat." So also Eve tells Satin in like manner—"We may eat of the trees of the garden freely, but of the tree which is in the midst we must not eat, neither shall we touch, for God has said, 'in the day thou eatest thereof ye shall surely die.'" Eve, speaking of eating of the fruit of the tree—I (the writer) merely speak of the fruit of the tree, lest someone who might want to be as exacting on this statement as they are on some others, might say that they eat of the tree, as God spoke to Adam.

You might call it a wilful disobedience or a partial disobedience on the part of our early parents, Adam

and Eve, or one might say they were enticed or tempted to a certain extent, that they yielded and disobeyed God. Nevertheless, its looks very natural that Eve, being the weaker sex, should lay it onto the serpent, and also how very much like man to lay the blame on woman, which he, as a rule tries much to do—lays all the failings on the woman. Man should not do this. Man must go forth cutting all ties from himself which bind and have a downward tendency and lift up womanhood and administer to them things of real worth—REAL TRUE LOVE.

The fact that God has permitted us to go on in our sinful way all this time since Adam and Eve, seems to me as a good evidence that he will not destroy entirely the greater part of us or sentence us to an all time punishment. It looks as though he had a purpose in forming all things, a good purpose. If on the other hand when God knew Adam would sin, and did sin, or disobey God, why did he not put

an end to him, or why did he create him? Surely not for naught. If God had not created man, he would not have had to have subjected him or them to that ever tormented state of which some teach. No, he even made a covering for their nakedness.

Such a stanza as "God so gave his son that whomsoever believeth on him might have everlasting life and not perish." This is indeed a very plain statement, and I positively believe it, and if one loves God and Christ with all his heart then will he do his commandments which is this—"Ye shall love God with all your heart, mind and soul, and your neighbor likewise." This is rendering all and all to him. Love not only your near neighbor across the street, but those neighbors apart and far off also, and actions take place or follow immediately since you have thus learned to love. Many make statements about Luther and find in his career much fault and claim much against his character, yet we find ac-

cording to history his statements about his belief when asked to retract, saying "I cannot unless I find in God's word some revelation that which will change my views I cannot deny my own conscience and go against Christ."

Upon saying he (Christ) has given his life for a complete and full attonment for all, we mean all shall live again, be brought from the grave, but all may not be favored with an everlasting life. It may be there will be some whom will at sometime after being brought to life may revolt or go contrary, but we feel that the sacrifice has paid for a full and complete restoration of the first in the first of that garden and the perfect Adam. In this wise—if I offer and do pay your way into a show or entertainment I pay the price of admission, you are not necessarily compelled to stay in during the whole performance, yet I paid the full price and we have the liberty of seeing the whole performance. It is a matter of your acceptance and Christ's right-

eous judgment. In this wise—"God gave his son that whomsoever believe on him might have everlasting life".

It does not appear to me that all will gain everlasting life immediately following their resurrection, but will be taught and gradually learn more and more of the the things that are good if they be willing, and at the said time, or his time will be as it were on trial for themselves, individually. Not being hindered by others, since all will be taught by Christ. He will be the instructor, or the head instructor. Now speaking of those whom Christ and Paul spoke as of those whom shall be chosen, those tried, or in their time whom proved themselves worthy, as Paul said, "We know we shall be like him if proven, or in his likeness". Those, the first begotten, or the first fruits. These will be, it looks, to reign with Christ and help in the time of restitution, to bless all mankind or do for all people what they can to perfect them. This idea of teaching and try-

ing or of gradually uplifting mankind looks to me sensible. Since it gives each one an individual trial and acceptance and chance to grow stronger gradually step by step, and not taking of the many who have practiced deceit and are living the bad life here and crowning them. Many seem impressed of a strange idea of extending mercy and grace to those whom they judge as good, and would deliver them over to God, and the balance of mankind to Satan (hell)—forgetting their partial responsibility for their brothers' condition. If we stop and see, hear and feel for those whom we find in miserable circumstances; for example—The child raised of a parentage whom care not for its moral welfare, using bad and profane language, teaching them to lie and steal, encouraging them in being cute and deceptive, raised perhaps surrounded by uncleanliness, many of such do not see the blossom of the rose as others do, all through life they go in this careless, unclean way,

finding many only to encourage them into it. Then should we not extend to such and many whom have not had a chance, a personal chance, under a perfect teacher and ruler, would we make them subject wholly to our imperfect and failing directions? If some people, or set of people could only get the rest of the people or all to accept their views all at once, then they think the thing would be settled and perfected and the consumption of all things would be, i. e., of this world. Now, the fact is, all the people will not believe the same thing at the same time, and you would not surely condemn and subject those that do not believe and teach as you do to an everlasting punishment unless you ignore good common sense, which many of us ignore when trying to teach others.

(I make no statements with regard to what I know, simply stating what I believe.) It is a matter of belief and faith in Father and Son to my opinion. Those whom would persecute, torment

and put to death others on account of religious belief, are wrong and possess no christianity and do not possess or carry out the instructions of Christ.

EXAMPLE.

The vessel at sea comes into a storm; the passengers begin to fear; she is tossed about like a feather and becomes more or less disabled; they fear the more; her masts are broken and she springs a leak; more doubt as to whether or not they will survive the storm; almost to give up all hope, and after much repairing and hardship, managing to keep afloat; the gale abates slightly, a cause for some hope; finally a calm; more hope, and after some time they sight land or a rescue and are brought into harbor, and nearly all on board say, "We are saved," and so in a like manner when we enter God's harbor, "We are saved." (Therefore gradually nearing the harbor we strive and battle against the gale.) Many of us make up our minds

to lead a better life, and straight way join a religious order, church or society, and after complying with their terms and more or less pledging and vowing, we state, "We are saved." This looks more sensible to me when we accept Christ, i. e., what he has done for us and conform our lives to that of his; more and more as we gain heart and feeling, gradually overcoming and doing away with sin, that we are on the road, or as it was with the vessel, nearing the harbor.

The question at hand is and may be asked of anyone. If the person whomsoever being repentant and willing to make right, kneel and pray to God for his forgiveness of his sins, does not God forgive that person? No one dare say, "No," or we ask, "Why pray?" And if ye say, "Yes," then we say, "Why necessary to go elsewhere than to God in prayer?"

The son disobeys the parent (father) and finally comes and asks forgiveness, being sorry and repentant

and ready to make right, does the father who is kind and thoughtful say, "No, I cannot forgive you my son, you must go over to Mr. Thompson and ask him and he will bring you before me?" Well, the boy says, "What has Mr. Thompson got to do with it, I disobeyed your command." No, the father does not direct his son in this way, and you know it. Now, if our parent can overlook our failings and wrong doings, disobedience, does not God whom not only giveth life, but also sustains it, forgive?

There are so many whom like to make out part of the bible as where speaking of literal things and in parables, i. e., that part speaking of sheep, wheat, chaff, swords, stones, flaming swords, flesh, fire everlasting, fruit, and worlds. In other words, literal where they say and pertaining to spiritual and the unseen where they determine. The teachings and prophecy of the Old Testament seem as pointing to Christ as one to come and

restore and redeem the race, and the New Testament as the fulfillment of the same prophecy, and it seems as though the Jews understood him not, at least the greater part of them. It was largely on account of their prejudicy and lack of faith, which faith would not come only by love and lack of sinfulness. This lack of faith deadened their senses to a large extent, being brought the old way. A few whom had followed Christ noted in him a simplicity, truthfulness, and a purity as of God—and through what Christ imparted and taught them gained the keys to the prophecies which were more fully understood by them after their fulfillment, (Christ's crucifixion and ascension.) There are many among us of the idea of the inspired revelation of scripture, thus: That those writers as being inspired or rather forced to write under direct spiritual instruction and could not have written otherwise if they wanted to. The fact is, if a thought gained

by faith, love and keen observance, became known to those writers would such a person willfully print an untruth, and what would be the object in so doing? It might be they may have made a few slight mistakes, being like the rest of humans, and apt to make mistakes, as we are even in this day. But there are a few of course, whom know all about whereof they speak. Some of such can tell us all about Satan and the present evil condition. When asked about the severe storms, cyclones, tornadoes as well as earthquakes, volcanoes, etc., they go back and find it for you, stating, "Why, this is the actions of Satan (the devil) and that he is given control of the elements, or some of them; of the atmosphere, or at least to some extent." They only quote one side of the story, and do it in a way to so impress one that you fail to look farther or reason for yourself. If the said theory be so, would it not look reasonable to ask why Satan and his storms

show no partiality; why does he not cause his storms and bad elements to destroy only the good, or rather those whom desire and teach good. Then too, if so be it, it would look very much as though God whom created all things and put all things into action according to the first statement of the bible, is in participation with Satan, permitting him to create bad storms, etc., to strike the people here and there and use the elements to some extent to his own taste. This story sounds very much like a fable of some child's imagination, that to swallow some such you must shut your eyes and say, "Yes, its true," and look no further.

Now, God made all things and made them subject to his own will and power, you all believe this, or else your God is failing, and could be conquered and persuaded.

"For, since through a man there is death; through a man also there is a resurrection of the dead. For as by Adam all die, so by the anointed also

will all be resurrected to life. That now Christ has been raised from the dead a first fruit of those having fallen asleep." Many believe in a personal and spiritual devil (one called Satan) and refer largely to the exceeding high mountain up which Christ was led of this spirit. Now if one went up a high mountain, or it be suggested to your mind, or you conceive the idea of going up a mountain, would this not be being led up or so spirited or mindful, or one's desire? You o'ft times say "You follow the convictions of your own mind wilfully." Do we imagine that Christ lost control of his own will power, or went to sleep and was taken by the hand and led up, pushed, magnetized, or hypnotized, and drawn up by some power and when placed on top of the mountain he was given his own reasoning again and rebuked Satan. If without his reason it would be an unfair trial—Oh, how! Oh, how! Did you never desire or conceive the idea of going out for a walk, or for roving,

or climbing a mountain if one be at hand, for recreation and to rejoice in the sight of the morning sun? Was this leading desire of yours, of Satan? No, you did not think of him, you heard of him not, but were so minded, or the idea through some of the senses, suggested itself. Did you never look down from a high point of elevation, beholding, perhaps, a large city or expanse of country, it might be termed a kingdom, especially if so ruled by a king, and you could call to mind other kingdoms, behold them before your mind's eye, you look, you behold the present appropriated wealth and dominion of mankind, stored treasures and hoarded money; you see many people going to and fro seeking pleasure; you see intrigue, thievery and criminality, and you might say to yourself, "Get thee hence, Satan," or in other words that you do not desire to be partaker of such things, you may also look and see many good things and actions on the part of some. Some

very much up-to-date person might say you must not look on the dark side of things, you will see such things as you look for—very true—look on the side that Christ represents and you will see all things in perfect harmony, you see what you see and hear what you hear according to your make up, and being honest and recognizing the good you will in spite of all, see and hear the sinful, or that which is bad, as well as the good, you readily discern the good from the bad, the clean from the unclean. One states, "Get out of yourself, live for others, do for others, get out and join hands and join our different orders, creeds and societies, social and beneficial, while in Rome, live as Rome," while following their very next statement they are heard to say, "Sweep your own door step first," and he whom enters into an unclean business says, "Every tub stands on its own bottom," and thus tries to clean his conscience.

Whomsoever would be clean must practice individual cleanliness, and whomsoever would be a christian must practice individual cleanliness of body, heart and mind, and whomsoever would be like Christ must finally by continually practicing cleanliness, eradicate sin to that extent so as to become acceptable to Christ. Thus: Naught proceedeth from the mouth of Christ but good, because of a pure heart and and mind, a true lover of all things good, a despiser of sin and a prayer for those entangled therein. Even those whom persecuted him, and as it appears to me if all be brought to life again, if they do not take hold and eat of the tree of life (Jesus Christ) in the midst of this great garden they would be in danger of hell-fire, or in other words, everlasting destruction (death) from which there is no resurrection, as in revelations—"The last enemy to be destroyed is death." Many things teach us or tell us, as well as good common sense, that we live again. It

would be hard to believe otherwise, or we might say, "God can replace, or give back life even as Christ raised Lazarus from the dead or sleeping, or unconscious state, even as the grass which dies down in the autumn, shoots forth in the spring time, so with all trees, etc., etc., which cast their green leaves by winter and are recalled by spring." How nice it is to stand with the majority, to shake hands with public sentiment, to recline in their chairs of luxury and wealth and indulge frequently and willingly in those things of drink and food, how much we pray and read our prayers, pray for dry weather, pray for wet weather, pray for good crops, pray for wealth, pray for health, and in fact pray for what the other man has that we haven't, and when we pray thus: "Our Lord forgive us our sins," we admit ourselves sinners. If one finds at any time prayer hard and dry, he had better not pray just then, because his heart is not in it. He is not interested

in God's great plan. Prayer should and does rest continually on the lips of him whom is interested, and he will of't times long and sigh for God's will. His heart will seem to ache for all and he bebomes a servant to all. One does not need any special place or appointed time to recall God's kindness. He does not need any blessed buildings with great spires of golden trimmings in which to worship, nor no blessed water to bathe in, which are blessed by man. God made all things and pronounced them good and he blessed them thus—all things are good. In connection with the preceding statements read the seventeenth chapter of *Acts.* Man can find no fault if he thinks all things are blessed, life and creation, they are all a gift—God made all things—and after so doing gave his son also. How can one say aught against him? In Christ is a temple that no man can destroy, a permanent abiding place for his children, a place of purity, a place wherein abideth the ever presence of God.

One can go forth and teach or tell all kinds and classes of our Lord and how God gave his Son, and how Christ gave his life himself and was highly exalted and given power in heaven and on earth and how he fulfilled all righteousness. One accepting this and conforming his life to that of Christ day by day to the best of his knowledge means better life, cleaner life, purer and purer heart action, a gradually doing away with sin and nearing toward Christ. How when Christ spoke of his former followers, saying "If you have the faith when you pray for a thing, believing you receive it, so will God grant your prayer. Even to the moving of a mountain." Yes, one might if they had the faith that Christ had, which no one has had, being all imperfect, for Christ was perfect and also in touch and harmony with his father telling of him from his heart what he had made known to him in person. We have to read to find out what we know, and not having the

faith and foreknowledge which Christ had and not being perfect, but corrupt and imperfect, we will never have that perfect faith which Christ had unless he (Christ) giveth it to us, which will be a favor given through his findings, him whom is worthy, he whom suffers much and learns of Christ the essential things or knowledge to strengthen his faith which might be to gain such a perfect faith which moveth mountains for good through our Lord, Jesus Christ, material mountains as well as immaterial. Christ gave his disciples, i. e., those whom followed him and suffered with him, the power to cast out unclean spirits, or rather unclean thoughts and acts, also to heal the sick and comfort many in his name, those of his *personal* acquaintance. That would look reasonable if you were followed daily by men whom shared your hardships and were ever ready to learn of you and spread your teachings you would probably love them and impart to them what you thought to be

a blessing to mankind. This is unselfishness. Many claim these same powers, and claim them handed down from Christ to the church or by the church. Some, even in this day, are of the idea that they have supernatural powers, or that they are spiritual and divine, or at least partly so, and all kinds of outlandish claims are put forth, and if you will give such an ear instead of Christ in whom is given all power on earth above and below the earth, above all and over all that has life, then they can, no doubt, through trickery and craft, through magnifying or working on your imaginative force, make you, like many, believe much.

CHAPTER III.

TRUE LOVE.

Secrecy is one of the greatest hinderances that the human race has to contend with, and yet it too might prove as the old apple, after which we eat so long we will become wiser. One says, "Let's organize, in unity there is strength," which would be true if it brought all mankind together for Christ. It seems so strange to say, "Let's organize," are we not organized, and when did we become divided and why divided? Can it be possible that we, born into the world as we are, and being of offspring from the first one (Adam), being reared from infancy as brothers and sisters, sharing one anothers' joys and sorrows, given a

schooling and training, and finally when grown to manhood, we say, "Let's organize." When did we become disorganized? If every man's heart was for his fellowman, you would hear no more of "organizing," i. e., secretly with unknown, or in other words withholding from the people what you claim would be to their moral benefit, your creeds and forms and many ceremonies. If you believe Christ at all, then you believe that the people will be made subject to his command and teachings. Not saying anything about our present bad habits and standing, I believe that if one tries daily to become better and cleaner of heart and mind that such a one becomes more Christ-like as he proceeds in disarming sin. It is such a person that finds himself laying out his physical strength and giving his heart and mind for the good of those about him. Such a person is not *bothering* about spiritual intelligences, realizing or believing that our Lord, Jesus

Christ, has power over all intelligences and that he will so direct and carry out his work that it be for the good of all mankind, and so we are awaiting his command which means a move for the better. We are not waiting for the command from some sect or creed, or any other earthly order whom claim to be directing the people through Christ, but striving with lamps trimmed and ready waiting for the Lord's command and receiving daily that which is necessary to strengthen our faith through obedience and which is, or which means, conforming our life to that of his. We do not entirely speak of something with which to fill our stomach when speaking of giving to eat and drink, but of spiritual, or mental, or heart food. Neither do we understand when Christ spoke, of Peter, saying, "Thou art a rock," that he is a literal or actual rock, but of the likeness of a rock, a substantial foundation on which to build, and that foundation has no other laid than Christ (Christ himself is that foundation).

[Verse as quoted by Shaler G. Hillyer.]

They told me wealth was all in all, and then,
With greed that comes alone to famished men,
I strove for wealth; by day and night I toiled,
Nor recked how others fared, what hopes were spoiled.
And when 'twas gained I stopped to count my store,
To count, exult, and, eager, wish it more;
But as each piece fell on the vault's hard stone,
Mixed with its ring I heard a human groan.
I started up from the accusing pile,
Now worse than vain, that did so late beguile!

They told me pleasure was the chiefest good,
And so I followed wheresoe'er she would;
Where light feet led, where mocking lips allured,
And black eyes told my hopes were half assured.
When all was gained, then blight fell on my isle—
I had been dreaming on a wanton's smile.

They told me only knowledge was divine,
And so I strove straightway to make it mine.
I read all books, held converse with the wise,
Traveled all lands, and searched the distant skies.
Then, standing on the edge of Learning's sea,
I heard the breakers calling thus to me:
"In vain, O man, my depths thou wouldst explore;
Thy soundings all lie close within the shore."

Wealth, Pleasure, Knowledge, all in turn were tried,
Yet in the dust it seemed I must abide.

A spirit came and whispered in my ear,
And raised me up; then led me to a height
From which we had a vision far and clear
Of all the world, its peace and joy and light.
The spirit said: "If thou wilt follow me,
Wilt seek not self, but look beyond, above,
All that thou seest will I give to thee."
I raised my eyes—the spirit's name was Love.

I do not believe that a man of good repute, or one who loves his Lord and Master will within himself deny this question, if asked, "If one acknowledging Christ and believing in him, being willing to submit his life to God's care, striving daily to become purer and more Christ-like, does not God so direct such a one and guide him into a haven of rest and contentment?" I believe we drink of the blood of Christ daily in that we accept him and the redemptive power of his blood. We do eat of his flesh, in that we accept what he did for us. He gave his physical being, rendering day by day a service such as no man has been able to render. So do we accept these things and partake of them as we give to him drink when he is athirst and food when an hungered. Christ might have said: This is my blood, or this is the cup of the New Testament of my blood, or this is my blood of the New Testament, as expressed in different ways by different writers, or it might have

been so. We all understand, or many of us, that the fact that Christ gave his life (here and commended his life or being to God's care or the continuation of life on a new plain) was the establishment of the New Testament and the means of redemption, so he came with his disciples and did give to them to drink of the wine and did break the bread and gave it to them also. It looks to me as though Christ when he knew his time was close at hand, called together his apostles and performed the service so that they would always bear in mind and take part in him after his crucifixion or when he was not with them visibly that they would accept the fact of his blood being shed and his flesh being given for the world, yet I believe that after his change he had the power to assume his former appearance as in the flesh (he was all powerful).

These facts would establish the new order of things, making access for those whom would likewise drink in

and eat, or in other words accept the fact that through him they were to be redeemed through his blood. Thus do we partake of his flesh and blood, as we conform our lives to his by bearing with him by loving all, by giving up all. This would be partaking of him, and so we become a part of him, if so be, we find grace in his sight and he giveth to us we have thus become part of him, or when a thing is attached to another in working order and harmony it becomes a part of it, so are the members one in Christ. There were those whom did ridicule his saying, "I will give my blood." He did give his blood, it was shed on the cross for them.

Christ also spoke of life—giving water to the Samaritan woman whom he met at the well, formally Jacob's well, while on his journey towards Galilee. Not such water as that of the well, but a water which giveth life everlasting. Although Christ said water, and if one wanted to be head-

strong they might also take water and claim it to be that same water which Christ referred to when speaking to the woman at the well. So one might also claim a fruit of life giving qualities, but I take it that God's word is food and drink, (a life giving food and drink.) This is the water which Christ referred to for he came to tell of his Father in heaven. If I were to come to you or approach you proclaiming God as my Father and stating that what I knew as being from God, would you believe me? Let anyone ask themselves whom their Father is and of whom their belief is? I believe that God reveals the truth to whom he chooses and whom he chooses is certainly worthy or at least finds grace in his sight. And when Christ spoke to some, saying, "Ye know not the Father, neither are ye of the Father," he did not mean in one sense that God was not the Father of all, but that they were not aquainted with his ways and were not living as God would have

them, and so the truth had not been revealed to them. Christ meant I think that God was not the Father of such unbelief or sinfulness.

Hear, now, all ye whom have followed the precepts of the law, old or new, drop that sword, for it is surely no weapon for a christian, and since Christ desired that all become christian, all should drop it, or else, he said, "Ye shall fall by it," all persecution belongs to the sword kind. The swords of the christian have been beaten to plough shares, and the law by which they abide is the law of reason, an eternal law which was by Christ the law of love, the law of reason, light and truth, the law that resists no evil by violence, but return good for evil, for he prayed for his enemies and endured their slurs without resentment. The earthly law does not entirely prevent one from sinning, because we all know that none have been perfected by it, in many cases it licenses wrong doings and sinful and distasteful communities. Many

cases have been cited where those framing the law have been bad, very bad, but this law of "Christ's Love" will eventually have a cleaning effect and will purge every sinful thing.

One states, "If I have naught for protection, thieves will murder me, and carry off that which I have." Christ said, "Lay up your treasures in heaven where thieves cannot break in and steal, and rust and dust does not corrupt." No, what we have is of God, and our redemption of Christ. If you are found in Christ you need not fear for he is your shield and also your reward. Daniel had no fear of the lions, and they harmed him not, but all this lack of fear is through Christ and not of one's self. We are wholly dependent upon him, and through him gain access and learn of him. Many say, "But what are we to do, since we are here and have our laws by which we must abide, and if the enemy attack us, with what shall we protect ourselves and lives?" So we have our

people training and drilling with sword and gun. Did you ever stop in front of a pawn shop and note the different things for defense; the slug, knuckles, pistols and various weapons for sale with which to injure, or kill if you wish? In order to know how out of place these things are, place a history of the life of Christ in your midst then stop and question their right. Now the appeal is to you personally when such ideas come to your mind and you cannot consistently take up arms against your brother. That eternal law, which is love, fulfills all righteousness, and Christ is the author, a forerunner, and Christ was the fulfillment of the early or Mossiac law. In that he obeyed the commandments of God, and he also gave to us the law of love which was the fulfillment and which does not even permit of anger, and does not verse a brother as a fool. Some claim that Satan has the power to entice or direct some into evil or bad ways to their downfiall, yet mak-

ing no allowance for Christ being able to uplift and protect one's life, also do they admit God's care of the sparrow, yet fail to see wherein he takes greater care of man, since man is more to him than many sparrows. When we pick up arms of any kind with which to injure therein is the acknowledgment of failure and weakness. We are thereby made dependent upon self, and when dependent upon self we fail. Christ was no failure; he had faith in the Father, whom did shield him and even when a babe did direct him into Egypt out of the hands of Herod, and when Christ was crucified his life went on. We might say he gave himself, or God so gave his son, or speaking of his life here on earth, he gave it up, and in that sense he died, he gave his flesh and blood, but *life* itself, which is of God, or eternal life, went on. *Thus* we speak of not being under or subject to the law, only as we do act or do justice towards others do we enter the eternal law (love), and we are released

from this earthly law through Christ. We must be right before God. Let me explain what I mean. (Read of the boat coming to harbor—previously mentioned). You may recall the time when you were angered at some one, at the same time raising your hand to strike, or you may have struck some one, after which action you could see how easy it was to be brought to law. Thus you become under, or subject to the law, or subject to the earthly law by disobeying God's law of love, the eternal law of God's for men through Christ, and God could not support you in bad action. Religious liberty is a great thing since it gives one a chance to determine for one's self. It gives one a free choice, and this is just what Christ did. He did not try to force anyone to his belief of the Father. It seems as though it was his purpose that after wars and domineering of the high-handed that his chosen people should be freed in order that they might come to his great light and

truth. So with the children of Israel after being in bondage they were led out of Egypt and cared for along their journey by God, led through between the waters of the Red Sea, fed manna and instructed of God. And in similar manner to that of the Egyptians, those whom have under their hand and do domineer over things will begin to quake with fear when they find no refuge, thus will they call for the mountains to cover them and will seek shelter—(Men sleep—Christ delivers his own). In this wise God gave life or breathed into your nostrils the breath of life as stated. He surely has the power to take back what he gave, or retain, or hold in subjection, or to hold in unconsciousness or sleep, or to destroy entirely. Certainly you believe that the life of Christ went on, or if Christ be not raised then is our hope in vain. Christ states, "If you lose your life, this life for his sake, then would you gain life (life eternal), and if you would seek a worldly life here

(on earth) then would you lose life (life eternal)," or in other words lose the right to life eternal. It did not mean you would never live again. Ye must be born again, born of the spirit, then life through Christ goes on and on.

The great men whom led in worldly affairs, whom fought and bled for freedom's cause, many of whom had many good traits, among these are those whom you highly prize, those men, perhaps, saw no other way out of the difficulty other than to fight, it may not have been for them because God chooses whom he will and those whom he chooses are certainly proven worthy. Note how the well of water was pointed out to Hagar that she might save Ishmael. God has a purpose. How, also, he led the children of Israel; how he also chooses those whom work in his vineyard and pays them to his own choice. Shall one dictate to his master? Note the action of David also, as a type of Christ. How much God has done for his people and how

much has been permitted for their final good, they were started out in a perfect state, and were given all things for their good, but they failed. They were administered to by angels, still they failed, they were ruled by Kings, still they failed, and finally the Son came whom left his former estate with the Father, and he overcame all things, overcame the world. I think even in this day all whom are not found in Christ fail, or in one's self is failure, but in Christ is life. Call to mind the wars and the crime and suffering that came from the breaking of the law. God gave to our early fathers the law by which they failed to live largely. They were continually breaking it, so after the law he also gave his Son. Some have been lead out from under the law (earthly law—or law of man,) through Christ, or laws permitted of God, as the children of Israel were led out of Egypt from under the laws and domineering of the Egyptians across the sea to the land of promise. Neither

were they required to take up arms and fight under God for he led them out by the hand of Moses. So we see what a God fearing man can do through God alone if God so wills. Do not get a false idea of my meaning and make bold statements and bring up all of our brave soldiers and men whom have fought for their country. When all war ceases then we will have peace; you do not dispute this. Then some must see a better example and discard all self defense and accept the sword of God (love). An army of such soldiers would conquer the world, not by slaying others, but by love, and others would follow their example. We have an army of such soldiers, I believe. You all admit the pen mightier than the sword. The law of God given to Moses was beautiful and within itself perfect, but it did not perfect the people, or where were those perfect ones at the time Christ came, that had been perfected by the law? Christ said, "No, not one," and referred

them back to the early fathers, saying, "Think not to say within yourselves, we have Abraham, to our fathers, for a greater than he is here," so in this day we look back and see many of the world's great men whom we honor for their bravery and faithfulness. Those men who tried to better conditions and were ever kind and thoughtful looking forward as they thought to better the world, yet they did not give all of their time to the service of God, as Christ did, so we might say, even in this day, think not to say within yourself we have this one or that one to our fathers for a greater than he is here (Christ, Jesus). We do not mean that we can see him, or behold him in person, but we believe he is here in spirit or power. There is so much to convince those whom love him, they hear, feel and see so much of his workings and so many things are suggested to their minds through the spirit of truth that they do in this way believe in his presence. Sometimes I believe

if there be a personal spirit devil he may be permitted to suggest things and influence our lives to some extent if God so wills or permits it, but only for our final good, he would only be permitted to tamper where we fail. * (See note on bottom of page.) "Ye do greatly err," Christ said when asked of those whom came asking concerning marriage. They neither marry, nor are given in marriage in heaven. Then speaking of how God had made them male and female and they were of one flesh and one harmony, but on account of the exceeding hardness of their hearts things had been permitted to go on. There were those whom would have altered the course, but were helpless since the people demanded other than God's ways. So in this day one seeking office, or prominence can scarcely let known his own ideas and religion less he lose, and so the minister in some cases preach much in line with the belief of his parish, or

*Note—Read Jobe's Trials.

he would lose, i. e., lose prominence. So God has said, "Where the tree falleth, there let it lie."

Am I my brother's keeper; why not? Are we responsible to any extent for our brother's actions, or fellow-man's actions; why not? Have we, ourselves, never done wrong, or made any mistakes; have we never misled another at any time; are we perfect? I think upon investigation we will find ourselves doing many things that bring reproof. Are we not dependent largely upon one another? If not, why do we beg and borrow of others? When sick, why do we feel ourselves reliant largely on others, then should we not feel as though we ought to serve them with kindness as Christ did? The theory that God made all things and all things are good for man, since he made them, is true enough in one sense, but man takes that God did make for the good purpose and not only extracts from it a strong property, but partakes of it freely and becomes

as one drunken and blames God for giving us the material. We will not mention all the vices, the places where vice is prompted or started, but let us ask the person to seek Christ and turn his life to the service of God, then we know where we will find such a one. And when Christ is found other things are added to the person in mind—cleanliness, sobriety, and good reason, and he will not find himself, as a rule, assenting to anything sinful, not even to the first signs or presentation of evil. Generally we find him at home with his family, with others whom love home, out in the field, in the woods, maybe beside a stream, lake or in green pastures. He learns to love those things that are pure and clean. When you find such a one in the city or crowded places it is, as a rule, that he seeks to acquaint himself with others that he might help them to better, or he seeks employment or is employed therein.

At one time we will say there was a mighty ruler. A man having a large dominion and of whom most of the people at that time took council. A man with a purpose, character, very strict, yet naturally kind and sympathetic. As yet peace had reigned during his time but later on war began to brew with a neighboring country to which both called together and trained great armies of soldiers and every preparation was made for war. This thought suggested itself to this mighty ruler, if so be, we prepare for war, we will surely have war, and the result means a great sacrifice of lives. He thought on, and to himself said, if only those men whom go as soldiers had to suffer the effects of the war, it would not be quite so bad, but look at the wife at home with, perhaps, several children encumbered with her cares and trials under such conditions, suffering more or less from exposure as well as the mental strain brought to bear upon them. Then too, he thought, our

enemy or the neighboring country will likewise suffer, and their people are praying to God to bless their cause and we likewise pray to God to appoint us as victors. He still thought on; not only will we suffer of these, but war may leave a stain on both lands that will never wash out.

If we hold no enmity whom knows but that they might hold enmity. And thus he reasoned, we have had wars, and wars, and we still have rumors of wars. He finally called to mind the verse, "Blessed are the peace makers for they shall be called the children of God." Finally he said to himself if those men of my cabinet or my house would listen to me in this matter and I could prompt them to stand for peace and consent to urge an agreement aside from war, then how much influence we could bring to bear with the people for peace, but after testing the matter and feeling lightly of a few of his under officers, he found the people demanded an army and what

they thought protection, thus his under officers demanded the same, and so the appeal finally came to him, and he said, why do we wait for others, it is my duty to do the will of God and then seek others? He called to mind the time when one raised his sword to strike another, also when Christ said: "it becometh us to fulfill all righteousness, again when he (Christ) called the child to him he said, "of such is the kingdom," and finally when he became better acquainted with Christ and found himself of more confidence and faith the word said to him, "sell that ye have and follow me." Thus he began to advocate peace; he prayed for peace and tried to urge people for peace, but they would have war.

When the people found that this great man had got up a petition and was about to call them together by special meetings, many of them came to him asking questions for the sole purpose of contradicting and interrupting him—just as did many whom went

to Christ in his time saying to him, "Jesus, we know that thou art a mighty one and understand the things of God—why is this, and how about that?" Christ would answer them quietly and honestly at which they would call him all manner of names and say that he spoke blasphemy and so when the people came to this mighty ruler, in mind, saying, look at the blessings we have enjoyed since our last siege, look at the freedom, have not our wars abolished slavery? Look how we are advanced educationally and morally, and thus they went on, we know that thou art a mighty man, discreet in all your doings, but why do you advocate peace and wish us to come under the same commission? Why do you not see the folly of your theory? He answered them in this wise very meekly and without envy. If your wars have benefited you so greatly, morally and educationally, why then do you come to me with cunningness and hatred in your hearts seeking an argument?

The nations have wared with one another since their beginning which has only proven war a failure and the height of folly. If we expect peace and good will on earth toward all, we must set a better example. The light seemed to grow out of darkness for him and this thought came to him, "Sell that ye have and follow me." Would you forsake your first love? Will you give up home, friends and all for my sake. He recalled that part of the law as layed down by God by the hand of Moses, "Behold, I set before you this day a blessing and a curse;" a blessing if ye obey the commandments of the Lord (your God), this day, and a curse if ye will not obey the commandments of the Lord (your God), but turn aside out of the way to go after other Gods which ye have not known. Surely the war will prove no blessing he thought, then he began to express regret through some lack of faith and strength and used some such expressions as did some of the prophets

in order to express different ideas, "Why was I born, and why were my eyes ever permitted to behold such things, such cruelties? and a voice seemed to say, 'Seek my child and ye shall find." We must follow Christ's teachings, and then he said, "I believe that God would cause his great cloud to move to the rear and darken the path of our enemy and cause the light to shine in our pathway as it did for the children of Israel," or if enough would take hold for peace then peace would reign. So this great ruler was thrown out of his office, out of his kingship, and he became a man financially poor, but Oh, how rich in Christ! They said to him, "Why, you are beside yourself." He is crazy and he hath a devil, etc., etc. He found himself without a place to lay his head and the soles of his feet were sore-tired, for his services were so in demand by a few, and others sought him to mock and disturb, but God finally gave him rest and peace, although his joy and peace

while living here on earth was a comfort and joy such as God's own only know.

As it appears to me we should seek the fellowship of all mankind and we should serve not only the one, but all, as all came from one and we should love all, the black, the white, the Jew and the Gentile. Yes, all mankind. God so loved the world that he gave his Son.

[As quoted of "Friendship and Faith" by Eva Williams Malone.]

We differ sore in doctrine, dogma, creed;
To you, my faith may rankest unfaith be,
Yet cognate still in simple, human need,
We may be one in love's great mystery!

I care not for to-morrow, but must cleave
With strong intent to my supreme to-day;
With steadfast faith you round to-morrow weave
Rare dreams that shed a nimbus o'er your way.

What matters it to me, friend, or to you,
If broad or narrow the philactery,
If ever to the deeper things and true
We plight our troth with changeless constancy?

If I were to join a nominal church it would be that which is termed the

Christian Church, because as it now appears to me *that* church, according to reason and true bible statements, comes nearer to which, I believe, the apostles and early christians taught. You simply acknowledge Christ, and are baptized and given the hand of fellowship; their motto is "No creed, but Christ."

Now I will close, and in this last paragraph would state, if you do not agree with my statements or ideas of belief, please do not feel envious, for I did not wish to impress you with any bad or harmful ideas, but was rather in hopes that my writings might help you to a better and purer life.

THE END.

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